



JEWISH

SCHIZO

QUEER:

A

ZINE

WE ARE MULTIPLE BODIES SQUEEZED
INTO ONE. THE BODIES WE ABSORBED
IN THE WOMB NEVER LEFT US. BUT
HAUNT OUR PSYCHE WITH THEIR
ABSENCE AS WELL AS THEIR PRESENCE



אנדרגליזם

schizo-

From Ancient Greek σχίζω (*skhízō*, “I split”).

1. split, cleft

2. schizophrenia



SCHIZOPHRENIA

The Bearded Lady Disease

Volume One

001 More than thirty years of intensive investigation of these problems permits me to make the general statement that in man every case of emotional neurosis or psychosis is the result of more or less conflict and confusion involving bisexual differentiation. ... Dementing schizophrenia is essentially a regression to the cloacal level of hermaphrodism. I am quite sure that it would be easy to demonstrate these factors in any case and often within an hour of investigation.

["Bisexual Factors in Curable Schizophrenia*," Edward J. Kempf, M.D. (*Presented at the Annual Meeting of the American Psychiatric Association, May 18, 1948), *Journal of Abnormal and Social Psychology*. 1949 Jul Vol 44(3) 414-419.] (The complete E. J. Kempf article is the final item in the book.)

Dr. Edward J. Kempf was a highly-respected and brilliant psychiatrist and psychoanalyst whose productive years encompassed well over half a century, ending with his death in 1971. Thus, when Dr. Kempf makes the claim that "in man every case of emotional



yes i'm
a Feminist
yes i castrate
MEN but
i was talking
about me Silly :3

Clinical Notes

AUTOCASTRATION AND AUTOPENECTOMY IN A PATIENT WITH TRANSSEXUALISM AND SCHIZOPHRENIA

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Introduction

The prevalence of transsexualism in males is estimated to be 1 in 30,000, while the presence of a dual diagnosis of transsexualism and schizophrenia is considered extremely rare (American Psychiatric Association, 1987). The occurrence of genital self-mutilation is also extremely rare with only 53 cases reported in the world literature when reviewed by Greilsheimer and Groves in 1979. Risk of genital self-mutilation is increased in transsexualism (Haberman & Michael, 1979; Krieger et al., 1982); however, it is found in only a small percentage of transsexuals and is generally not complete castration or penectomy (Benjamin, 1966). We present a case of autocastration and autopenectomy in a patient with the dual diagnosis of schizophrenia and transsexualism, and we discuss some of the unique aspects of transsexualism in a patient with a psychotic disorder.

Case Report

A 26-year-old single white male with a five-year history of schizophrenia was admitted to the inpatient psychiatric ward after confiding to his therapist that he was surgically creating a vagina. Physical examination revealed that there had been complete removal of the penis and testicles. The wound site showed healthy granulation tissue. A new midline incision was also present, which the patient explained was the beginning of a vagina. The superficial appearance was that of a vagina (see Figure 1). The ureter had been splayed open to mimic a labia minora, while the base of the penis and areolal edges were left to



**I AM YOUR SELF LOVE. I AM THAT
SMALL WHISPER SAYING TO YOU,
"I LOVE YOU. I ACCEPT YOU. I WILL
ALWAYS BE HERE FOR YOU. I WILL
NOT DENY YOU LOVE BECAUSE OF
WHO YOU WANT TO BE".**







**IT IS NO MEASURE
OF HEALTH TO BE**



**WELL ADJUSTED
TO A PROFOUNDLY
SICK SOCIETY**

NEVER

AGAIN

THE

NEVER

AGAIN

The mirror is a lie. The photograph is a lie. We give too much credence to photographs as the arbiter of our sense of self. If we want to see what we "truly look like", we take a photo. As a society we value how we are seen by others, by a machine, more than how we see ourselves. The photograph is the "real us" rather than the us that lives in our hearts.

We assume that because others do not have our eyes that they cannot see our inner being. They cannot manage the discrepancy between their senses and how we feel on the inside. We feel our inner life is unknowable to others and believe they cannot see the being we want to become rather than the body we have been ordained by society. To have a vision of yourself happy in love, euphoric, celebrating, while you are currently miserable and in the closet is not a curse, but a gift. What being trans gives you is a photography of the soul.

Right: "Old Soul," PHOTOGRAPH , [undated]



CULTURE AND SCHIZOPHRENIA: A STUDY OF NEGRO AND JEWISH SCHIZOPHRENICS

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THEORY AND BACKGROUND

THE symptoms of schizophrenia are often seen as regressions to culturally universal, infantile modes of functioning. Here a different view is proposed. Schizophrenic symptomology is seen as an exaggeration of behavior which defines the coping style of many normal individuals within the schizophrenic's culture. The exaggeration hypothesis will be examined in reference to American Negro and American Jewish culture and to schizophrenics from these cultures.

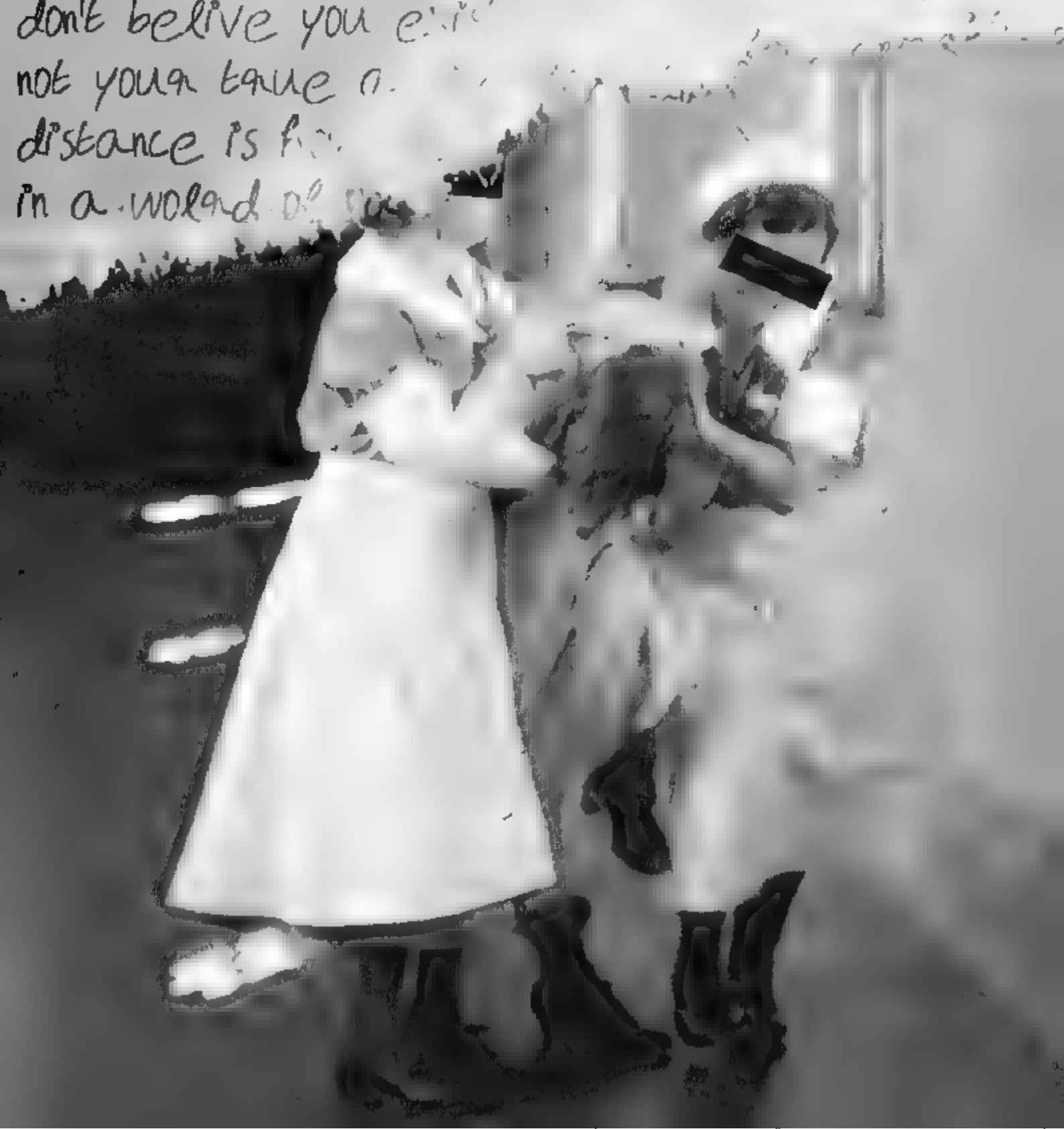
The Exaggeration Model

The exaggeration hypothesis states that the schizophrenic is not solely returning to earlier modes of coping with stress, but he is also making exaggerated use of the defense systems which, in milder forms, define aspects of the mature personality of the culture in which he was raised.

The exaggeration (or socio-cultural) model may be contrasted with the regression (or psychoanalytic) model by drawing on the following example. In a case of paranoid schizophrenia, the most salient characteristic is a disruptive, persecutory delusion. According to psychoanalytic theory, this symptom indicates a regression to the early anal stage of development, where relationships are often defined in terms of crude power struggles and grossly aggressive manipulations of the environment. Superego formation—if, strictly speaking, such a formation has yet appeared—is primitive. Control of the impulse life, the instincts, is seen as a result of external force, the pre-Oedipal mother. Sexual pleasure is related to activities involving the anal sphincter. The distinction between internal, psychic events and external, environmental events is still uncertain. It is easy for the child to "project" unwanted aggressive impulses onto the environment, then express those very same aggressive impulses by combating the externalized "evil." The narcissism of the period leads to a homosexual orientation which, in the paranoid schizophrenic, is disavowed and also projected onto the environment.

In this rendition the emphasis is on internal states and regression. Much of the paranoid schizophrenic behavior can be seen, however, as an instance of exaggeration of normal patterns. In some societies, almost all adversity is interpreted as stemming from the malicious intent of the human environment. This may not be unreasonable, because the society may place value on obtaining pleasure through dominance and bettering. In other words, life is seen as a battle. The idea of a struggle may be sexualized. Losing in a conflict is seen as being the victim of sodomy or as being turned into a weak and helpless woman. There is no fixation to an attitude characterizing an earlier developmental stage but rather an overemphasis on a total style which has been learned over all the developmental

when we are harmed by our communities
and there's no where to turn we learn how
we retreat into ourselves, because only
there can we find solace, and space with
which to express ourselves, and pain and sorrow
for no one will listen, and will not, if we
don't believe you exist
not your true n.
distance is for
in a world of

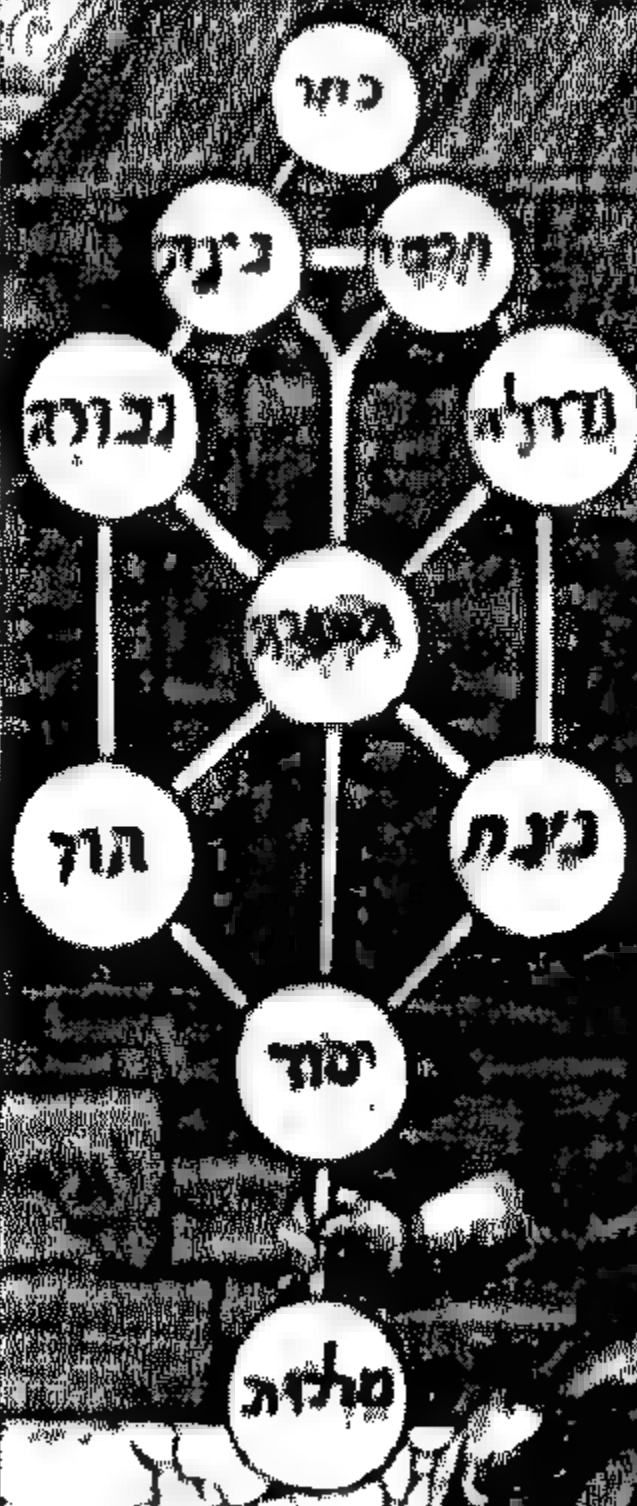


REPORT AELVCIS

התעוררות וחינוך בקרב ילדים במוסדות

13

SENSITIVE PEOPLE
USED TO BE OUR
SHAMANS. NOW
THEY ARE SHAMED





DRESSING MODESTLY
ALLOWS US TO FEEL
HASHEM'S PRESENCE
THROUGHOUT OUR
ENTIRE BODY. IT IS THE
MOST SACRED FORM OF
GENDER EUPHORIA.

מוֹדֶת אֲנִי לְפָנֶיךָ מֶלֶךְ זֵי
 וְקַיִם, שֶׁהִזְזֵרְתָּ בִּי נִשְׁמַתִּי
 בְּזִמְלָה, רַבָּה אֲמוֹנָתְךָ



Wands

I GRATEFULLY THANK YOU, O
 LIVING AND ETERNAL KING. FOR
 YOU HAVE RETURNED MY SOUL
 WITH ME WITH COMPASSION -
 ABUNDANT IS YOUR FAITHFULNESS!

We presume that demons will possess us without effort on our part. We must not only be prepared for them to come. We must make ourselves worthy of their invitation. We may invite a demon into our body, but will they want to enter and take us over. We must prove to them, and to ourselves, that we are ready to take on that responsibility. demons and spirits have been around much longer than we have and have more wisdom than we will ever know. We consider it an honor when one graces us with its presence.



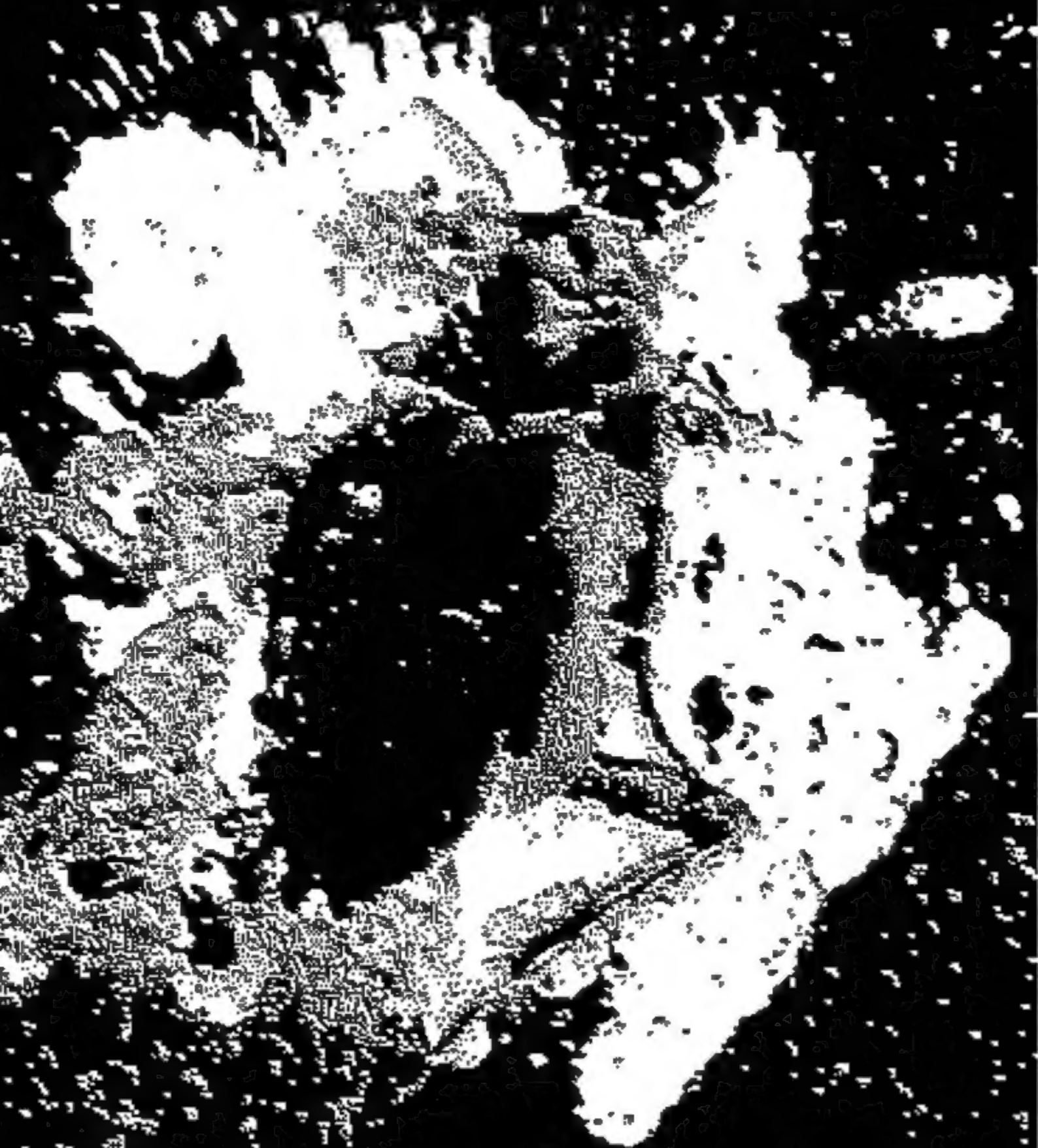
THE MORE TIME WE SPEND WITH OURSELVES, OBSERVING
OURSELF AND OUR BEHAVIOR...IT'S NOT LIKE WE COME CLOSER
TO GRASPING WHO WE ARE OR UNDERSTAND OURSELF ANY
BETTER, IT ACTUALLY INCREASES THE COMPLEXITY WE SEE
WHEN WE LOOK AT OUR SELVES, WE ARE THE BIGGEST
REMINDER THAT THIS IS A COLLECTIVE EFFORT



AND WHEN WE ARE POSSESSED AND
DISSOCIATED, WE KNOW THAT WE'RE NOT
ALONE...AND WE THINK THAT THAT'S REALLY
HUMBLING BECAUSE IT DECENTERS US,
IT MAKES US JUST ONE PIECE
OF THIS LARGER PUZZLE

איר קענט אונדזער קערפער נאָר טיטן

YOU CAN ONLY KILL OUR BODIES,



נאָר קיין מאָל אונדזער הייליקן גייסט

BUT NEVER DESTROY OUR DIVINE SPIRIT.



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